THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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DOCTRINAL.

The following treatise "on the fall of man," is from the first volume of the "Boston Universalist Magazine;" as it is a candid investigation of a fundamental doctrinal point, it deserves the serious attention of every christian.

The opinion which has so long prevailed, that "by the *fall* all mankind lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and the pains of hell forever," we consider to be entirely without foundation in reason or scripture.

As we think the arguments contained in the following treatise, correct and conclusive; we invite our readers to a careful examination of them: and unless some one should show that they are erroneous, we shall take it for granted, that they are considered unanswerable.

When it shall be generally understood, that *eternal death* constitutes no part of the denunciation upon our first parents for their transgression, it will devolve upon the advocates of eternal or endless suffering, either to point to the passage in Holy writ, which states that eternal death is the penalty attached to the transgression of God's law, or to renounce that horrible doctrine, as unscriptural. Although we firmly believe what the scriptures teach, viz: that "God will render to every man according to his works," yet, we unhesitatingly and unequivocally declare, that the scriptures do not teach that sinners *deserve* to suffer to all eternity for their crimes. If incorrect, we may be easily corrected. If correct, why should mankind threaten each other with misery, infinitely greater and more lasting, than God has seen fit to reveal in his word?

THE FALL OF MAN.

Among the many questions which seem to interest the attention of thinking, religious people, at this time, those which regard what is commonly called the fall of man are not considered of the least importance. And as we are desirous of receiving any information which may tend to set this subject in a clear light, we shall suggest some hints in opposition to the commonly received opinion on this subject, hoping by this mean to induce some one, who stands in the common sentiment, to lend us assistance.

Common opinion supposes that when God said, "In the day thou eatest thereof thou shalt surely die," the meaning was, that Adam should die temporally, spiritually, and eternally. But we object to this explanation.

1. Because we say if God had intended all these deaths, he would have mentioned them.

2. Because Adam did not die a temporal death, nor an eternal death on the day of his transgression.

We are not informed how old Adam was when the transgression took place, but it appears from the account that it was before the birth of Cain, and we are informed in the 5th of Genesis, that he was an hundred and thirty years old before Seth was born, and that he lived eight hundred years after this. That Adam died an eternal death in the day of his transgression is contradicted most directly in the testimony of St. Paul recorded in 1 Cor. xv. 22, "For as in Adam all die, even so in Christ shall all be made alive." If life succeeds this death which was threatened, it proves that this death is not eternal.

Perhaps our readers may wish to ask what death was threatened? To which we feel perfectly safe to reply: that death was threatened which actually took place in the day in which the forbidden fruit was eaten. This much we know as well as we know that any death was threatened. But is there a state of man which the scripture calls death, in which he lives in natural life and attends to all manner of worldy concerns? The following passages answer this question in the affirmative. Luke i. 79, "To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace." 1 Tim. v. 6, "But she that liveth in pleasure is dead while she liveth." Eph. ii. 4, 5, "But God, who is rich in mercy for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." The same idea is implied in such passages as the following: John vi. 33, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. The thief cometh not but for to steal, and to kill, and to destroy;

I am come that they might have life, and that they might have it more abundantly."

The gospel dispensation contemplates the world of mankind in a state which is called death, or sin, which is the same thing. This death Adam certainly died in the very day in which he ate of the forbidden fruit; but that he died any other death we have no scripture to prove, nor reason to believe.

But it is contended that when the Creator pronounced the awards of transgression on Adam and Eve, he then signified that they should return to the dust from whence they were taken, because they had sinned, which goes to prove that they never would have died if they had not disobeyed. Let us carefully examine the scripture on this subject. We will begin with the serpent. "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The reader will easily perceive that there is no intimation, in the above malediction on the serpent, that he should die in consequence of what he had done; but that he was to go on his belly and eat dust all the days of his life. "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Here again there is no intimation that the woman would ever die in consequence of having been deceived by the serpent. "And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Here again in room of any intimation that Adam should die, or return to the dust because he had eaten of the forbidden fruit, it is plainly stated that he should return unto the ground because he was taken out of it, and to the dust because he was dust.

As this examination necessarily results in a clear discovery that the death of the body was no part of the threatening, nor any part of the denunciations, it brings the subject directly into the light of reason, and excludes that mass of unreasonable superstition which has been erroneously fabricated on the notion that man became mortal by reason of sin. Reason and common sense will inform any candid mind, that man, when he was formed of the ground, was mortal like every thing else which is formed of the same.—And plain logic will inform us that Adam must have been formed in an immortal, or a mortal constitution; and if his constitution had been immortal, he never could have died but if mortal, death was a natural consequence of his constitution.

Another question respecting what is commonly called the fall of man, is whether the posterity of Adam was depraved by his sin? The creed says, "All mankind, by the fall, lost communion with God, fell under his wrath and curse, and so were made liable to the miseries of this life, to death itself, and to the pains of hell forever." And it further supposes that no man since the fall has been capable of obedience to God while in what is termed a state of nature into which state it is supposed Adam fell by reason of sin. The amount of this doctrine is, that Adam's sin had such an effect on his nature as to incapacitate himself to do right, and that it had the same effect on all his posterity. But why such extravagant notions have ever been imbibed it is difficult to determine. There certainly is no such doctrine laid down in scripture, and it is evidently a most flagrant violation of reason and experience. In room of Adam's losing communion with God, by reason of transgression, we have a more particular account of God's communing with Adam after transgression than before. However heinous the first transgression was, it is certain that God did not, on that account, refuse to hold communion with him. He came to him in the cool of the day, and like a compassionate father inquired concerning his condition, received his reply, told him the consequences that would follow his sin, and made provision for his wants. In room of intimating that he had involved his posterity in a depravity which would render it impossible for them to do their duty to their maker and one to another, he did not so much as suggest that Adam had brought such a calamity on himself. We are not informed that Adam's nature was changed by his transgression, or that he was any more evilly inclined after committing the first sin, than before. And what is worthy of serious consideration, we are not informed that Adam and Eve, or either of them ever committed another sin while they lived.

The account we have of Cain and Abel is conclusive testimony against these unscrip-

tural superstitions. There is nothing said of the total depravity of either of these sons of Adam. All we read concerning Abel tends to give him a good character. He held communion with his God by sacrifice, and was accepted in the same. Cain also brought his sacrifice, but it was the fruit of the ground which was cursed for sin, and it was not acceptable. Cain slew his brother, which was the first crime of which we read after the partaking of the forbidden fruit, and the only sin which the scripture lays to his charge. Neither did this so great an offence, prevent God from communing with Cain, or from shewing him peculiar favors.

It is moreover worthy of special notice, that God continued to treat mankind after the first transgression as a moral, accountable being, exactly as if he was capable of doing the thing which is right, as much as he did Adam in the beginning. And we have no more reason to believe, that man's nature was changed by the first transgression, than we have to believe that it was changed back again by the good conduct of Abel.

To be Continued.

EXTRACT,

From R. Wright's humble attempt to promote union and peace among Christians.

On the points in which Christians are agreed.

If it can be proved that all serious professors of the gospel are agreed in more points than they differ, and that the points in which they are agreed are more essential and important than those in which they differ, there will appear far greater reason for them to unite and walk together as brethren, than to seperate into parties and stand aloof from each other: and this is what I now undertake to prove.

1. However much christians differ in their conceptions of the divine nature, in their reasonings concerning the modus of the existence of Deity, his materiality or immateriality, they all agree in the belief that GOD IS, and that there is but one living and true God. However various their expositions of these facts they all unite in maintaining the facts themselves. The points in which they differ respecting the being of God, and the manner of his existence, are no part of revealed truth, nor can they be comprehended by reason; but what they all profess to maintain, the existence and unity of God, is at the foundation of religion, and most clearly asserted in the holy scriptures; consequently upon the ground of this belief they may all unite in coming to God, *Heb.* xi. 6. each reserving to himself his particular exposition of it.

2. Though christians differ in the inferences which they draw from the divine character, and in their conclusions respecting the manner in which the divine perfections will operate, and the effects to be produced by their operation; yet they all agree that the character of God is transcendently excellent and glorious, that he is infinitely wise, powerful, just, good, merciful and true. It is not to be wondered that they should differ in their reasonings on subjects of which we have but a very imperfect knowledge; yet what they all believe of the infinite excellency of the Deity is sufficient to inspire them with one general feeling of confidence, adoration and praise, in which feeling they may unite together in his worship.

3. All who believe the gospel view God as the creator and preserver of all things, and as their father; hence they may unite in addressing him as the author of their being, the giver of all their comforts, as the God of the whole universe, come to him as their common parent, and cast all their care upon him. Public worship should be so conducted, on the general principles stated in divine revelation, that all who fear God and work righteousness might unite in it, whatever be their opinions, without any violence being offered to their peculiar sentiments in religion. The adoption of this plan would be an important step towards closer union among christians.

4. Whatever variety exists in the views entertained by christians of the government of God, as to the manner of its administration, and particular ends to which certain of its measures are directed, they all believe that he is the supreme governor of the universe, that all creatures are under his dominion, that all events are under his control, that his providence extends over all his creatures, and has to do with all the circumstances of human life: consequently as subjects of the same divine government, all equally dependent on God, creatures who are the care of and provided for by his kind providence, they should unite in prayer before him, in offering their sacrifices of praise to him, and in resigning themselves to his will and disposal.

5. All denominations of christians believe that Jesus of Nazareth was the Christ the Son of the living God. Those who speak of him as the second person in the trinity—— those who deny his being a person but speak of him as a distinct character in the godhead—those who say he was a glorious preexistent spirit—those who say that his human soul existed in a prior state of glory—those who maintain his proper humanity, and deny that he had any existence before he was conceived and born of *Mary*—all agree

in believing that he was truly man, and that he was the Christ the Son of the living God. Notwithstanding the many disputes which have taken place among christians, about the person of Christ, they all believe as much as is necessary on that head; indeed many believe much more than is necessary, and what others think absolutely inconsistent with the scriptures; yet the most unscriptural notions maintained by christians concerning Christ do not amount to a denial of his being the promised Messiah. As all christians agree in the belief of this great fact, that Jesus is the Christ, however much they differ in explaining it, this is a proper ground for union among them; for what they agree in is a fundamental principle of christianity, and their different explanations no way essential to it.

6. Greatly as christians have been divided in their opinions concerning the divinity of Christ's person they have always been agreed as to the divinity of his mission, and its confirmation by miracles; and it is with his mission, what he did and taught, we are concerned; it is on the belief of what he taught, and obedience to the will of God as made known by him, not on speculations about his person, our salvation depends.—Grant that his mission was divine, and the truth and divine authority of the gospel is established; it follows that he spake the words of God, the truth and grace which he revealed are the truth and grace of God, the commands which he gave divine commands, and the hope of immortality afforded us in him may be firmly relied on. Upon these points there can be but one opinion, and they are points of the greatest importance.

7. Christianity is built upon facts testified of in the New-Testament. Next to the Messiahship and divine mission of Jesus, the facts by which christianity is supported are his death, burial, resurrection and ascension. All christians believe these facts, though they reason differently about them: and it is the facts, not particular expositions of them, which belong to christianity: it is with the belief of the facts, not particular reasons concerning them, that our salvation stands connected.

8. Though there are different opinions among christians respecting the fall of man, and the origin of evil, they all agree that men are sinners and need redemption.

9. Discordant as their definitions of redemption, grace and faith are, they all agree in what is most material in the subject to which these terms relate; for they all agree that salvation is of God, that it comes to sinners by Jesus Christ, that it is of divine favor, and that it is received through believing the gospel.

10. While they reason differently about the grounds of reconciliation, they with one accord maintain that the reconciliation of sinners to God is effected by Jesus Christ, that he died to effect it, and that the gospel is the ministry of reconciliation.

To be Continued.

From the (London) Universal Theo. Magazine.

THE JEWS' CREED.

I. I believe, with a firm and perfect faith, that God is the *Creator* of all things: that *he* doth guide and support all creatures; that *he* alone has made every thing; and that *he* still acts, and will act during the whole eternity.

2. I believe, with a firm and perfect faith, that God is *one*; there is no *unity* like *his*; he alone hath been, and shall be eternally, *our* God.

3. I believe, with a firm and perfect faith, that God is not *corporeal*; he cannot have any *material* properties; and no *corporeal* essence can be compared with him.

4. I believe, with a firm and perfect faith, that God is the *beginning* and *end* of all things.

5. I believe, with a firm and perfect faith, that God *alone* ought to be *worshipped*, and *none* but him ought to be *adored*.

6. I believe, with a firm and perfect faith, *whatever* hath been taught by the prophets.

7. I believe, with a firm and perfect faith, the doctrine of Moses is true. He is the *Father*, and the *Head* of all the Doctors that lived before or since, or shall live after him.

8. I believe, with a firm and perfect faith, the *Law* we have is the same as was given by Moses.

9. I believe, with a firm and perfect faith, that this *Law* shall never be altered, and God will give no other.

10. I believe, with a firm and perfect faith, that God *knoweth* all the *thoughts* and *actions* of men.

11. I believe, with a firm and perfect faith, that God will *reward* the works of all those who perform his commandments, and *punish* those who transgress his laws.

12. I believe, with a firm and perfect faith, that the MESSIAH is *to come*. Although he tarrieth, I will *wait*, and expect *daily* his coming!

13. I believe, with a firm and perfect faith, *the Resurrection of the Dead* shall happen when God shall think fit. Blessed, and glorified eternally, be the name of the CREATOR! Amen.

THE HERALD OF SALVATION.

SATURDAY. Dec. 14, 1822.

To the Rev. John Goodnough, statedly ministering in the south part of Watertown.

DEAR SIR—I am credibly informed that within a few weeks past, you publicly stated the following things; (which though not now given in your own language, yet in substance, it is believed your ideas are fairly stated,) viz: that at the request of some of your brethren, you wished to make some observations concerning the doctrines of *Unitarianism* and *Universalism*, which are now spreading their deleterious influence, like a pestilence—that you considered the professors of those doctrines to be *Atheists, Deists, Infidels*—that they are destitute of religion—that they are without morality—that you know of no moral persons among them—that their preachers do not inculcate morality—that if you believed those doctrines, you would not be at any trouble about *religion*, nor would you care how you should conduct, for all would be saved at last—that you considered the Rev. Stephen R. Smith a *deceiver*, who is leading souls to utter destruction, and that during his visit in this county, multitudes flocked to hear him, who would "swallow two-edged swords, if he should deal them out." These statements, I am informed, were accompanied with others of a similar nature. Sir, I feel a deep regret, that any preacher of the gospel and professed follower of the meek, compassionate Jesus, should make statements so illiberal, uncharitable, injurious and *false:* and I feel it to be my duty as a friend and brother, to call upon you, either to substantiate your statements (which I think cannot be done) or to make a *public recantation* of your *public* slander. Your opinion that the professors of the doctrines you mentioned, are *Atheists*, &c. will be considered *unfounded*, until you can show how believers in divine *Revelation* can be *Atheists, Deists* and *Infidels!*

Your statements that Universalists are destitute of morality, and that their preachers do not inculcate morality, I can inform you sir, are *not true*—and if you know of no Universalists of correct moral deportment, I am persuaded you are unacquainted with those you traduced.

Your remark, that if you believed such doctrines, you would be at no *trouble* about religion, &c. implies that you are burdened with a yoke very different from the yoke of *Christ*—for he says, "My *yoke* is *easy*, and my burden is light."

You also stated, that Mr. Smith is a *deceiver*, &c. Permit me, sir, to inquire whether you treated Br. Smith, as you would wish to have him treat you, when you stated that he was a *deceiver*, without proving the doctrine he preaches, false; and without allowing him *honesty of intention?* If you wish to prove Universalism *false*, the columns of this paper are at your service——if you will not attempt this, would it not be wise to refrain from the practice of pronouncing it *falsehood?*

Be assured, sir, that I entertain no unfriendly feelings towards you; and that a regard to my own duty, and a desire to promote truth and candor, have dictated this letter.

If I have mis-stated a single particular for want of correct information, I will readily retract, and I wish that you, sir, may be able to convince the public that there is a reasonable excuse for all you said. If not, a recantation will become you as a man, and a christian, and your example may serve to prevent others from falling into a similar error.—Wishing you every temporal and spiritual enjoyment,

I am, Sir, your's very respectfully,
PITT MORSE.

The following is extracted from the Proceedings of the Northern Association of Universalists, in the year of our Lord 1822.

The members of the Northern Association of Universalists met in council, according to appointment, at the house of Brother James Hale, in Barre, county of Washington, Vermont, on Tuesday evening, the first of October, 1822; and after uniting in solemn and devout prayer with Brother Bartlett, organized, by choosing

Br. JOHN E. PALMER, *Moderator*,
Br. SAMUEL C. LOVELAND, *Clerk*,
Br. ROBERT BARTLET, *Assistant Clerk*.

Proceeded to read the letters from the several Societies in fellowship with this Association, and found them expressive of good tidings.

EPISTLE.

The Northern Association of Universalists to their brethren in the faith of Universal Salvation, sendeth the Christian salutation.

BRETHREN—Through the goodness of God, who "is good to ALL," and whose "tender mercies are over ALL his works," we have been permitted to enjoy one more annual association. We again rejoice to be made the happy instruments to communicate to you "good tidings of good." It will be joyous to you to learn that the Lord was with us of a truth; and to be made acquainted with the spread of the doctrine of "God our Saviour," will be refreshing and encouraging to your minds.

A goodly number of the ministering brethren with many of our brethren as delegates from the several societies in our connexion, met in council. In our deliberations and consultations, we were favored of the Lord, to "Behold how good and how pleasant it is for brethren to dwell together in unity."—We were enabled to realize that "the fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith." We could exult in the language of the Apostle, "God, who is rich in mercy, hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

The reports from the societies comprising the association, and the information received from various parts of our Lord's vineyard, was truly pleasing and gladsome to our hearts. Some new societies were added, and we received information of the existence of a number not yet received into fellowship. We were made sensible that the "harvest truly is plenteous, and the laborers are few," and felt, we trust, the importance of "praying to the Lord of the harvest that he would send forth laborers." We were rejoiced to learn that a number of young men, of promising piety and talents, within the bounds of this association, have devoted themselves to the work of "the ministry of reconciliation, to wit, that God was in Christ reconciling the world to himself."

Our public meetings were graced with the presence of the "Head of the Church," whose presence is life. A respectable number assembled to hear the "Word of life," & seemed, by their solemn and devout attention, to say, "How beautiful upon the mountains are the feet of him that preacheth the Gospel of peace." We could exclaim with the Psalmist, "How amiable are thy tabernacles, O Lord of hosts. Blessed are they that dwell in thy house, they shall be still praising thee."

While we congratulate you, brethren, on the subject of Zion's prosperity, the spread of the Gospel, and the consequent joy to thousands of our fellow men, who have long sat in the darkness of error, and in the region of the "ministration of death," but who now, by the "ministration of life," are enabled to rejoice "with joy unspeakable and full of glory," we would most affectionately call your attention to some of the important duties of our holy religion.

Our heavenly Father has been graciously pleased to give us his "Word" to be "a light to our feet and a lamp to our path."—Here, brethren, we are made acquainted with the "whole duty of man." Let us, like the Bereans, search the Scriptures daily, and follow their instruction. We seriously recommend to you, who are parents and heads of families, the practice of reading the Scriptures daily in your families.—Have we not reason to believe, that we should often, while sitting in the midst of our dear children, and friends, composing the family circle, and reading the records of truth, feel our hearts touched with a grateful sense of the "love of God in Christ Jesus," and be lead to pour out our souls in solemn and devout prayer and praises to the God of our salvation?

Prayer is an important duty: our blessed Master has taught us we "ought always to pray and not to faint." We have great encouragement to engage and persevere in this delightful employment of drawing nigh to God with a true heart, in fervent "supplication and prayers for all men, for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth"

Brethren—"Forsake not the assembling of yourselves together as the manner of some is." Public worship is of vital importance to the welfare of the community, and the future moral character of our offspring. Let them be taught by *parental example*, and their morals formed by the precepts of Jesus. If you cannot be favored with the labors of brethren in the ministry, meet on the Sabbath and unite in prayer, in singing God's praise, reading the Bible, and brotherly exhortations. For your encouragement in this laudable practice, you have the example of believers in the purest age of Christianity. Of this you will be fully satisfied by a careful attention to the writings of the Apostles of Christ. And you have the sure promise of Christ, that "where two or three are gathered together in my name, there am I in the midst of them." Relying on this promise, let us "speak often, one to another, striving for the things that make for peace, and things whereby one may edify another."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Always bearing in mind that we are called to "glory and virtue." That the grace of God, which hath appeared, bringing salvation to all men, teacheth us to deny ungodliness and every worldly lust; to live soberly, righteously and godly in this present world.

That our Christian brethren, who are honestly opposed to the glorious truth we

have been enabled to see and bear testimony in favor of, "that the Father sent the Son to be the Saviour of the world," may be convinced, that our "faith works by love and purifies the heart," let us exercise towards them, and all mankind, the meekness and gentleness of the gospel; duly regarding the exhortation of the Apostle, to "sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. To whom be glory for ever and ever. Amen."

By order of the Association,
JOHN E. PALMER.

DEDICATION.

On Wednesday the 20th inst. the UNIVERSALIST CHAPEL erected by the FIRST UNIVERSALIST Society in Providence, (R. I.) was dedicated to the worship of Almighty God. The services were as follows. Reading of selected passages of scripture by Rev. H. BALLOU, 2d. of Roxbury, (Ms.) Introductory and Dedicatory prayer by Rev. R. CARRIQUE. of Hartford, (Conn.) Sermon by Rev. H. BALLOU, of Boston. Text Genesis, 28, 17.—"*How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.*" Concluding prayer by Rev. THOS. WHITTEMORE, of Cambridgeport, (Ms.) Benediction by Rev. H. BALLOU.

Several appropriate and judiciously selected Hymns and an Anthem, sung by the Choir in masterly and elegant style were interspersed through the services. The audience were numerous and crowded to excess, the body of the CHAPEL being nearly filled with LADIES. A number of the Clergy of different denominations in Providence and its vicinity, attended the services.

The CHAPEL is built on a new plan, combining all the facilities of hearing and seeing the Speaker and Choir of Singers, without turning. It is large and commodious being 60 by 86 feet on the ground, and does honor to the architect who planned and executed the work. The House cost $19,000.—On Thursday there was a sale of the Pews; when Pews to the amount of $15,000 were sold, since which there has been several private sales. Thus a society which has been formed about TWO YEARS, and which commenced with, FIFTEEN or TWENTY members, now possess an elegant and commodious house, and have become a numerous and respectable society daily increasing in numbers. May the Lord continue to bless and prosper them.—*Hartford Religious Inquirer, of November* 30, 1822.

TO THE EDITOR OF THE HERALD OF SALVATION.

DEAR SIR—It is no doubt, matter of much satisfaction, to the friends of truth and liberality, that the Herald has at length made its appearance.—Although the time for its publication has been delayed longer than was at first anticipated, yet I trust that in the exercise of that patience, long-suffering and benevolence which first prompted its patrons to unite in the establishment of so laudable a work, may be found an apology for those who were more immediately entrusted with its publication,

But a few years have elapsed, since it was first known that in this part of the country, there were a few, if any, who professed to believe in the so much despised doctrine of "the restitution of all things," spoken of "by the mouth of God's holy prophets which have been since the world began."

For the wisest of purposes, no doubt, it was not given to the people of this country to know the "times and seasons" when the gospel, which shall be effectually preached to every creature, should be taught in our streets, and inculcated in the pulpit.—But such is the wisdom of Him, "who worketh all things after the counsel of his will;" and such are the means by which his power and name are made known throughout all the earth, that we are sometimes lost in astonishment, in beholding the developement of truth—the recession of error, and the gospel of our salvation embraced and believed;—and that too in places where, but for the express declaration of Jehovah, it would seem that the veil cast over all people could never be removed.

Within the short space of which I speak, much has been done in the progress of truth—much remains to be accomplished, and our encouragement for perseverance, is anchored in the word of Him who hath said, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereunto I sent it."

To be Continued.

POETRY.

SELECTED.

TO THE DYING YEAR.

Thou desolate and dying year!
Emblem of transitory man,
Whose wearisome and wild career
Like thine, is bounded to a span;
It seems but as a little day
Since nature smiled upon thy birth,
And Spring came forth in fair array,
To dance upon the joyous earth.

Sad alteration—now how lone—
How verdureless is nature's breast,
Where ruin makes his empire known,
In autumn's yellow vesture drest:
The sprightly bird whos carrol sweet
Broke on the breath of early day—
The summer flowers she loved to greet—
The bird—the flowers, where are they?

Thou desolate and dying year!
Yet lovely in its lifelessness,
As beauty stretched upon the bier
In death's clay cold and dark caress;
There's loveliness in thy decay,
Which breathes, which lingers round thee still,
Like memory's mild and cheering ray
Beaming upon the night of ill.

To be Continued.

OBITUARY.

DIED—In Watertown, on the 26th of Nov. last, Mr. *Edward Knowlan*, a native of Ireland, in the 35th year of his age. In his life were manifested those virtues which indicate a heart honest and sincere. In his illness, which was protracted for about one year, he exercised christian fortitude, patience & resignation, & in the closing moments of his temporal existence, he humbly confided in the never-failing mercy of God, and met death with the calmness and composure of the christian.

He has left affectionate friends to mourn his loss.

"In life's" vain scene "his fate has proved,
There's nothing sure below;
Condemn'd to part from those he loved,
To earth's grim tyrant bow.
He quit his home, his native shore,
On hope's light quiv'ring wings to soar;
But hope has fled and he's no more,"
O God! His soul doth Thee adore!

Also in Watertown on the 25th of Nov. *Miss Polly Parmele*, daughter of Mr. Asa Parmele, in the 35th year of her age, after a severe and long protracted illness of about 18 years, having been entirely helpless nearly 7 years. This deep and lasting affliction she bore with almost unparalleled fortitude and patience, and scarce a murmur escaped from her lips. In the depths of affliction she would exclaim, "O what can I do but offer up my silent adorations to that Being who hath spared my life, and saved me from destruction." Tho' not wedded to any particular system of faith, yet she had "a good hope thro' grace," and would say,

"I am opprest with sorrow's doom,
My heart with anguish torn,
O soon I hope this sad and cheerless gloom,
Shall wake to me a brighter morn."

She received the kindest attention from her friends, for which she expressed the most unfeigned gratitude.

In her life and death, the truth of the sacred testimony was peculiarly verified Eccl. 7. 1. "A good name is better than precious ointment; and the day of death than the day of one's birth."

"Sweet is the scene when virtue dies,
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast!

So fades a summer's cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies the wave along the shore.

Triumphant smiles the victor brow,
Fann'd by some angel's purple wing;
O Grave! where is thy victory, now?
Insidious death! where is thy sting?

A holy quiet reigns around,
A calm which nothing can destroy;
Nought can disturb the peace profound,
Which the unfetter'd souls enjoy.

Farewell, conflicting hopes and fears,
Where light and shade eternal dwell!
Now bright the enchanting morn appears;
Farewell! inconstant world! farewell!

Its duty done—as sinks the day,
Light from the load the spirit flies;
While heaven and earth combine to say,
Sweet is the scene when virtue dies."

NOTICE.

The annual meeting of the first Universalian Society in Watertown, will be attended at the Court House on the first Monday in January next, at 1 o'clock P. M.

A general attendance of the members, is earnestly solicited. By order.

W. J. SIKES, *Sec'y.*

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